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"The Pure, Clear Fountain of Israel."

(*Concordia Triglotta*, p. 851.)

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The Lutheran Confessions contain many a poetic turn. These were embodied in the formal statements of the truths to which the Lutheran Church stands pledged, not merely for ornamental purposes or to overcome the tedium which is apt to arise in the reader as he works through page after page of strictly logical and diplomatically exact depositions of *credenda* and *damnanda*. These beautiful flashes are rather integral parts of the Confessions, which they enliven: they have genuine confessional force. They reveal the deep inward joy that comes to the soul with a settled conviction, the profound satisfaction that fills the heart when a great difficulty is solved, and they breathe the fervor of ardent devotion to a cause that lifts its champions above this sordid life of paltry egotistic interests into a sublime sphere, where grateful wonder and admiration seem the most proper attitude. They are the heart-throbs of the same faith that expresses itself at the same time, and in another way, through the calm deliberations of the cool intellect. When the Lutheran confessors spoke, the entire man in them spoke, heart and soul and mind and every God-given faculty in them. It is not surprising at all that men who have studied the Lutheran Confessions have discovered that their perusal of these documents was turned into a series of devotional exercises for them. There is many a soul-feast prepared for the truly hungry in these old records.

The Lutheran Confessions, also in this respect, reflect the character of the Holy Scriptures. These, too, are not a dry recital of facts which the mind must grasp, but they set forth the verities of the creed which God proposes to fallen man with much beautiful imagery and a pure pathos that stirs every sensibility in man. Very often the poetic turns in the Lutheran Confessions are taken over directly from the Scriptures.

The caption at the head of this article may serve as an illustration. It occurs in that chapter of the Formula of Concord which precedes the articles that define the pure faith as regards particular doctrines — the chapter that declares the "foundation, rule, and standard whereby all dogmas should be judged . . . and the controversies that have occurred should be explained and decided in a Christian manner." No human confession, the Lutheran not excepted, can do this, but only "the prophetic and apostolic Scriptures of the Old and New Testaments." Why? Because they are "the pure, clear fountain of Israel." The thetical statement of the norm of doctrine without this picturesque addition would have been sufficient. But the addition carries us at once into that long list of Bible-texts which depict the Scriptures as the ever-flowing fountain which God has opened for the souls of sinful men in the arid desert of this earthly life, and out of whose inexhaustible bourne there wells up for them unceasingly, as from a freely flowing spring, unerring truth, unalloyed consolation, pure delight and refreshment, and bliss never ending.

When the devout Israelite declared concerning Jehovah: "With Thee is the fountain of life," Ps. 36, 9, did he simply indulge for a moment in a metaphysical contemplation of the origin of Pure Being? When Jeremiah, speaking for Jehovah, charges the renegade nation of his time: "My people have committed two evils: they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," chap. 2, 13, does he not censure them for having constructed containers for what they supposed was giving them life other than what God had provided for them? For there is no evidence that God ever communicated spiritual life — and that is what is meant in all these "fountain texts" of Scripture — without channels, or means, for purveying them to the people. He is indeed the primary, original, and independent cause of that life, as of every other life, but what He puts into any medium of communication with man carries with it the power which He bestows and therefore becomes "the power of God unto salvation," Rom. 1, 16, or "a fountain of life," or of salvation, etc. As our dogmaticians put it: the *causa efficiens principalis* always works through the *causa efficiens instrumentalis,* or *organica.*

Terms like "fountain," "well," or "spring" suggest the ideas of refreshment, ease, restoration, reviving. The allegorical use of these terms as substitutes for the plain term "Word of God"

refers particularly to the grace-offering and grace-bestowing quality of the Word, or to the holy Gospel, which is the very heart of the written Word of God. It is the promise of the Redeemer and of forgiveness in His name and for His sake that quenches the thirst of those famished and exhausted and dying by their futile efforts to work out their own salvation. The "fountain texts" of both Testaments are therefore related to the Messianic prophecies in the Old and the preaching of Jesus in the New. Isaiah speaks of the happy days when men, now despairing of life, "shall with joy draw water from the wells of salvation," Is. 12, 3, and summons them, true "evangelist of the Old Testament" that he was: "Ho, every one that thirsteth, come ye to the waters!" Is. 55, 1. He promises them: "The parched ground shall become a pool and the thirsty land springs of water," Is. 35, 7; for Jehovah has said: "I will pour water on him that is thirsty and floods upon the dry ground; I will pour My Spirit upon thy seed and My blessing upon thine offspring," Is. 44, 3. The prophets of the Exile, and after, are particularly rich and emphatic in declarations that with the coming of the Messiah the spiritual drought that lies on all lands shall terminate. Ezekiel's "vision of the temple waters," in chap. 47, is the greatest and most dramatic of these prophecies. He beholds waters spreading from out of the temple of God and inundating the earth and healing all the bitter waters. (Who, when reading this, does not think of Habakkuk's prediction: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"? chap. 2, 14; comp. Ps. 36, 8. 9; 46, 4; Is. 11, 9.) He watches men sounding the depths of these temple waters, that is, searching into the meaning and mystery of the things that God by His revelation pours out upon the world: some are easy to understand, as the water that reached up to the ankle; others more difficult and requiring deeper study, as the water that rose up to the knees or loins; others altogether beyond the reach of men, where man's research is baffled by things past finding out, and the searcher, with Paul, can only bow the head and worship. Rom. 11, 33. Here is where the Church Father got his idea that Scripture is like a river, so shallow that a child can wade through it, and so deep that an elephant can drown in it. (Luther's *Works*, St. L. Ed., 4, 1223; 13, 1909; 22, 14.) — Zechariah has the same visions as his inspired colleagues: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," chap. 13, 1; again: "It

shall be in that day that living waters shall go out from Jerusalem: half of them toward the former [or eastern] sea and half of them toward the hinder sea. In summer and in winter shall it be," chap. 14, 8.

That the people of the Old Testament understood these picturesque descriptions as references to the Word of God: its power, its all-embracing catholicity, there can be no doubt. To cite but a few instances: There is the entire Psalm 119, which connects every phase of the spiritual life of the believer directly with the Word of God. Or take Ps. 84, 5. 6: the pilgrims that pass through the Valley of Baca — a type of this vale of misery — are bound for the Temple: the strength of Jehovah is in them, and His ways are in their hearts, because, of course, they have been taught them from His Word. As a result, they can turn sterility into fruitfulness; they can make out of the dreary valley through which their way leads a place of springs, covering the landscape with blessings, as if an early rain had descended on it. They carried the fountain of life with them, and from them issued fructifying streams to others. The goodly knowledge of one Christian man is as deep waters and a flowing brook to those perishing in their ignorance and hopelessness. Prov. 18, 4. Or, take apocryphal writers who, though writing uninspired, have retained the thought and language of the people of God. Sirach (chap. 1, 5) says: "The Word of God most high is the fountain of wisdom." Baruch (chap. 3, 12) reproves the backslider by saying: "Thou hast forsaken the Fountain of wisdom."

But when the Savior begins to walk on earth, the "fountain texts" are seen in their full significance; for He Himself is the Headwaters of the river of salvation. In the beautiful conversation at Jacob's Well with an erring child of Samaria He says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4, 14. Again, in the sermon at Capernaum: "He that believeth on Me shall never thirst." John 6, 35. Again, in his sermon at the Temple on the last day of the Feast of Tabernacles, when they were fetching water from the Pool of Siloam: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7, 37. 38. Here the Lord appeals to such Old Testament texts as Joel 3, 1; Zech. 14, 8; Is. 58, 11; Prov. 16, 22. It is needless to

point out that all blesssings to be derived from Him He attached to His Word and to faithful continuance in His Word. John 8, 31. 32.

The poetic thought of the Word of God as a fountain is extended even into the future life. Its happiness and glory is the heritage of believers now by hope, which the Word of Christ has quickened in them. The voice that cheers them now when they listen to the great and precious promises which God gives them is calling to them from the Throne of Majesty, out of paradise: "Let him that is athirst come." Rev. 22, 17. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21, 6. And John relates as part of his concluding vision: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22, 1. There, where expectation becomes realization and hope passes into fruition, all wishes are stilled, and no unrequited longing shall stir the hearts of the glorified. When we behold Jesus face to face, having been raised with the likeness of God restored to us completely, we shall be satisfied, Ps. 17, 15, and "the pure, clear fountain of Israel" will have done its full work for us.

It appears, then, that, when the Lutheran confessors at Kloster Bergen declared the apostolic and prophetic Scriptures the norm of doctrine and, in so doing, referred to them in the poetic manner stated, they had in mind two things: 1. There can be no Christian truth offered for the believer's acceptance except it be taken from the Scriptures. 2. There can be no Christian comfort, peace, and hope conveyed to men's hearts, except it be drawn from the Scriptures. A deviation from any word of God is denounced as untruth, and inasmuch as such a deviation involves a departure from the highest truth of Scripture, free and full righteousness to sinners by faith, for Christ's sake, it is a deadly, soul-destroying error. The formal and the material principle of the Reformation are both embraced in this declaration of the confessors.

It is no small matter whether men bow to the authority of the written Word of God or not. If they do not, the truth cannot be obtained from their lips, there is no light in them, and their ministry to men as teachers is under God's curse. While the great World War was still in progress, in 1917, there was gathered in the good old Luther-town of Eisenach an august assembly for the celebration of the four-hundredth anniversary of the Reformation. This assembly defined its relation to the Scriptures and the Con-

fessions by giving out the slogan: "Gebunden und doch frei! Gebunden an das Ganze der Offenbarung in der Schrift, gebunden an den Christus Gottes, den die Schrift treibt, aber frei gegenueber den Einzelheiten, frei in der Beurteilung der menschlichen Huellen, in die die Gottesherrlichkeit der Schrift verkleidet ist." * Uttered on an inspiring occasion, in a locality abounding in mementoes of a great Lutheran past, at a time when the stress of political complications was straining at the souls of serious-minded men, this pronouncement, made in the shadow of the Wartburg, was actually regarded as the presage of a better time for Lutheranism in Luther's land. Strip the utterance of its oratorical plethory and reduce its vagueness to concrete assertions, and what is it worth as a confession? The speakers do not purpose to be bound by "the prophetic and apostolic Scriptures of the Old and New Testaments," or the Bible, as our forefathers bound themselves, but only to "the revelation within the Scriptures." Scripture and revelation, in the view of the speakers, are not identical terms. Our orthodox teachers, too, have distinguished between revelation and Scripture, but in an entirely different sense, namely, not to depreciate the authority of any, even the least part, of the Scriptures, as was done by the Eisenach assembly, but to set off the wider term of revelation from the narrower, or specific, term of inspiration. The Eisenach declaration pledges itself only to such parts of Scripture as offer information about matters that are unknown and unknowable to men. All other matters are to be regarded and treated as purely human elements. Who decides which portions of Scripture are genuine revelation, which not? This task devolves upon the individual reader, and modern theology will aid him in making his decision. This ominous distinction between faith in the revelation within the Scriptures, which is to be obligatory, and faith in the Scriptures *per se,* which is not to be obligatory, is bad enough; but the mischief perpetrated here goes still further: the Eisenach assembly did not even pledge itself to the revelation within the Scriptures, — whatever that may be, — but only to a general view of the revelation within the Scriptures, "das Ganze der Offenbarung in der Schrift." This is a mere abstraction which the mind of man forms from reading the Scrip-

* "Restricted, yet free! Restricted to the revelation within the Scriptures viewed as a whole; restricted to the Christ of God whom the Scriptures urge. But free over against particular matters, free to form our opinion of the human garments in which the divine glory of the Scriptures is masked."

tures, a syllabus, a quintessence, an *ensemble* effect. In other words, it is an experience of the individual that has come to him while hearing or reading the Scriptures. Modern German theology loves to call it *Erlebnis*. Notably it is the Scripture witness to "the Christ of God." To this subjective phenomenon the believer is to feel himself inwardly bound, and with regard to the Scriptures themselves he is to feel himself inwardly free. That this was the meaning appears from statements that were made in connection with the slogan afore-cited: *"One* service the Scriptures will, of course, no longer be able to render; they cannot by particular statements authenticate particular parts of the Confessions." This means that under the operation of the slogan, "Restricted, yet free!" such things as proof-texts cease to exist. It is henceforth useless to put your finger on any Bible-text and say: "Thus it is written!" "So says Jehovah." The normative authority of the Scriptures is completely destroyed. The restriction which the declaimers at Eisenach seemed to put upon themselves is nothing but a delusion; for the Scriptures to which they pledged themselves are not "the prophetic and apostolic Scriptures of the Old and New Testament, *limpidissimi purissimique Israelis fontes,*" but a phantastic product of their own imagination. In 1580 the Lutheran Confessions anchored to a fact; in 1917 some who still sport the Lutheran name tied themselves to a fiction.

The question was raised by earnest men in Germany soon after the slogan was published: What would Luther have said to the illustrious gathering at Eisenach if he had descended from the Wartburg? The answer is not difficult. In his comment on 1 Pet. 3, 15 he says: "The sophists have perverted also this text, saying that we must overcome heretics by our reason and the natural light of Aristotle, because in the Latin version of this text the phrase *rationem reddere* is used — as though Peter had meant that we are to give our answer from our own reason. For they say the Scriptures are much too feeble to overthrow heretics; that must be done with reasons drawn from our brain; that's the way to prove that our faith is right. Think of it! our faith, which exceeds all reason and is solely by the power of God! Therefore, when people will not believe, keep silent; for you are under no obligation to compel them to regard the Scriptures as God's Book or Word. It is sufficient if you have taken your stand on the Scriptures. For instance, they might try this quibble on you: You are preaching that we are not to accept the teachings of men: well, were not Peter and

Paul, yea, Christ Himself, men? When you meet with people so utterly blind and reprobate as to deny that this is God's Word or question whether it is, just keep still; don't say a word to them and let them go. If you speak at all, say to them: I will offer you proof enough from Scripture; if you will believe it, well and good; if not, I am not going to offer you anything else. But you say: If I act that way, God's Word will make a poor showing. I say: Just leave that to God." (9, 1071 f.) Luther believed that the Holy Scriptures were "spoken by the Holy Spirit" (3, 1895), "written by the Holy Ghost" (9, 1770); that they are "the book of the Holy Ghost" (9, 1775); that the Holy Scriptures did "not grow on earth" (7, 2095). Accordingly, to Luther "one passage of Scripture has more authority than all the books in the world" (19, 1734). "For a foundation and evidence of our faith," he held, "we must have the Scriptures" (11, 1025); "the Scriptures are our guarantee; they embolden us to challenge even an angel from heaven, let alone a Pope and council" (15, 1549); "when you have a decision of Scripture, you need not look for any further decision either from the Fathers or from church councils" (3, 503). Anticipating the future declaration of the final confession of the Lutheran Church, he declared: "No other doctrine shall be presented in the Church than the pure Word of God, that is, Holy Scripture" (9, 87); for Holy Scripture is "the best and sublimest book of God, full of comfort in every affliction, because it teaches us faith, hope, and love" (22, 5). To Luther, too, the Scriptures were "the pure, clear fountain of Israel."

The ranks of those who hold the old faith that the Scriptures are, word for word, given by inspiration and do not allow the cavils of "scientific" investigators of the Bible to shake their confidence that God's Book will take care of every negation of its divine origin and character, are being fearfully thinned in these days. It is a mere Gideon's band that goes out to battle with Bible skepticism and Bible repudiation. But if it is a real Gideon's band, it is sufficient for the task, and the outcome is a foregone conclusion.

THE THEOLOGICAL OBSERVER.

Correspondence Course. — The attention of all our readers is called to the fact that the Correspondence Course authorized by Synod has now been established at our Seminary in St. Louis. Courses are offered in all the chief departments of theological

knowledge. The extension division of the Seminary is open to all men who are now engaged in the ministry of the Lutheran Church. Full information will cheerfully be given to all who may inquire. Address all communications to Prof. Paul E. Kretzmann, 3705 Texas Ave., St. Louis, Mo.

Doings of the Duffs. — The history of the 650 years of the Holy Name Society was recently retold in gorgeous pomp before 100,000 members assembled in Washington. The venerable senior Cardinal-Archbishop William O'Connell of Boston was "the center to which and from which honor flowed"; for that worthy prelate had been appointed Papal Legate by the Pope. The Roman Catholics of the country were delighted, for never before had a non-Italian functioned as personal representative of the Pope in the United States. In the letter of pontifical authority the Pope said: "In order that this happy event may bring forth, in the souls of all, worthy fruit, we grant to you, our beloved son, the privilege of blessing those present in our name and of proclaiming a plenary indulgence on the most solemn day of this reunion under the usual forms and conditions." Father Joseph Ripple, O. P., was especially happy since his name was mentioned in the pontifical epistle as one of the faithful who had materially aided the important work of the convention. The Cardinal-Legate made a speech condemning radicalism. "Holy Name men," he said, "are a great army in battle array, strong in the strength of God, a bulwark against anarchy. We salute at the same time the cross of salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion, and loyalty to him who sits upon the throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States." After some more piffle, President Coolidge made a speech in which he said: "Your great demonstration . . . is a manifestation of the good in human nature, which is of tremendous significance." After inspections and parades, masses, blessing of the Unknown Soldier's tomb, giving of prizes, repetition of clean-speech and clean-heart vows, the 100,000 dispersed to their homes, as *Time* (September 29) reports. — We are not interested in the matter. We yawn as we write this, and as we think of the Ku Klux Klan. But we are nevertheless wondering why the report should stress the fact that the Holy Name Society convention was reported in 175 United States newspapers. MUELLER.

Bizarre Theories. — "Of bizarre theories German theology knows no end," writes the *Sunday-school Times* (October 19). "Here is a new one: Grill, *Untersuchungen ueber die Entstehung des vierten Evangeliums*. The gospel of John is based on a framework of references to the Dionysiac myths. It was written to prove to the Greeks that Christ fulfilled the providentially ordained Dionysiac myths, just as the Epistle to the Hebrews proved to the Jews His fulfilment of the Levitical order. The mother of Jesus was pictured on the model of the mother of Dionysius. She urges her son to exert His divine powers. His first miracle had to do with wine, and Dionysius was the

Greek wine god. The name Cana calls to mind a place of the Dionysiac cult. The three years' ministry of the Logos-Christ corresponds to the three months' epiphany of Dionysius. The correspondence between the doctrine of the new birth in the third chapter of John and in the Dionysiac theology is maintained, and so on through a series of futile coincidences." This extravagant bit of fiction shows that the *religionsgeschichtliche Schule* possesses as little humor as formerly the Baur-Tuebingen School. Each new, shallow theory helps to confirm the truth of the Word of God by showing that the substitutes which men offer are utterly worthless. MUELLER.

Behaviorism. — This is a new type of psychology: it, too, deals with the phenomena of the mind, which it seeks to explain. The name is not yet in the dictionaries, and we have no information regarding its origin. But here is what it aims at and teaches: "It completely does away with the traditional notion of the 'soul.'" "It is the most ruthless of the psychological sciences and insists that man, like the world as a whole, is a soulless machine." "In behavioristic psychology the religiously important concepts, like consciousness, self, ego, spirit, and will, are declared futile verbiage. Not all behaviorists deny the possibility of such entities, but all assert that they are philosophical notions, which only encumber a scientific interpretation of man." In behaviorism there is no inward life in man, no mind existing as distinct and independent of the body, "no centrally initiated activities." Problems of philosophy become problems of the laboratory. No state of mind must be regarded, as we used to regard it, as an "immediacy," that is, something that originates in man from no definable cause; no impulse or striving in man must any longer be considered an "indefinable ultimate," that is, something in the study of which you never get any farther than the fact that it is there. All these things, as well as man's instincts, emotions, habits, ideas, aspirations, become "analyzable data." If a person studies himself, he will not find "anything besides bodily activity." "The behaviorist, in short, would reduce human activity to two factors, stimulus and response, and would interpret both of these factors wholly in terms of empirical science," that is, as palpable, tangible, visible, audible, etc., processes. "'The goal of psychological study,' as the behaviorist J. B. Watson defines it 'is the ascertaining of such data and laws that, given the stimulus, psychology can predict what the responses will be; or, on the other hand, given the response, it can specify the nature of the effective stimulus.'" Everything seems to come down to the fact that man has nerves: if any nerve is subjected to a stimulus, a certain behavior of the person will follow, or if you observe how a person behaves, you may tell what happened to him. "Human behavior is but one of the electron-proton systems, whose totality makes up the world." Man's so-called personality is "what we start with and what we have lived through." "Religious experience is a form of muscular and glandular activity." These citations are culled from D. Luther Evans's article "The Reaction of a Religionist to Behaviorism" in the *Journal of Religion* (July).

The author sketches the practical scope of behaviorism thus: "The time was not long since when the religionist could view with equanimity the ravages of science. Up until recent years he could regard with composure the despiritualizing influences of scientific procedure. For until later years the citadel of religion was left unassailed. He could observe the mechanization of physical nature with calmness, because personal nature was still allowed the character of free spontaneity. Despoiling the world of physics of its soul was revolting esthetically and disconcerting metaphysically, but it was not fatally shocking from the standpoint of religion. For the belief that man had a soul was still permitted, and *the necessity of saving this soul provided religion still with a legitimate labor.* [Italics ours.] But no sooner had science naturalized the physicist's matter than it began to naturalize the psychologist's mind. The religionist was advised to retire also from the field of psychology if his aim was still the salvation of souls." Behaviorism practically puts preachers and pastors out of commission. In the first place, there is no soul in man; secondly, what some, still under the influence of old traditions, regard as their soul can be ministered to best by a chiropractor, osteopath, surgeon, or physician. Thus the human healer for all ills is, again, the ancient "medicine man" of barbarism; only he would still have had common sense enough to laugh at behaviorism. How did ideas like God, conscience, retribution, etc., ever originate in the first human being that had them? What were the palpable, external stimuli for the notion of sin and hell? What particular nerve does a missionary touch when he produces contrition? which for conversion? DAU.

"It rushed by like the rainstorm of which Luther wrote" — that is what Neuberg, the reviewer for *Pastoralblaetter,* says of the Gospel-message that came to Germany four hundred years ago: *"voruebergerauscht wie Luther's Platzregen."* The reviewer is giving an account of Dr. Karl Heim's book, *Bekehrung eines Gottlosen,* in which a young Japanese, Kokichi Kurosaki, a pupil of Utshimara, describes the road which his soul had to travel out of the moralism of Confucius and the pessimism of Buddhism, until he landed in Christianity and grasped the Gospel of the reconciliation of the sinner-world by the Son of God. It is said to be a gripping tale, especially that part of it in which the young convert gives exuberant expression to the joy of his heart over the redemption-truth which he has heard for the first time. And now to think that Germany has had this truth proclaimed to its people in a purity and forcefulness unmatched anywhere else and has long ago thrown it to the discard! This is really the worst humiliation which that country has suffered, and no one complains about it, while all cry out against the humiliation which the Versailles Treaty — unjustly, indeed, and undeservedly according to human computation — has inflicted on them. In God's judgment the country had long deserved it, and the other nations too. Germany's fall is a world-lesson. Nobody knows who will be next; it may be money-crazy and pleasure-mad America.

But there is a particular lesson in the downfall of the nation to which God gave Luther that the theologians of Germany ought to take to heart. They prepared the people's spiritual ruin. They rejected the God who instructs men from His inspired Word; now God has rejected them in turn. They are the salt that had lost its savor and is thrown out for people to trample on. Look at the present-day book-market and periodical literature and observe the absence of the former almost reverential deference to German thought. Yes, *"voruebergerauscht wie Luther's Platzregen"* — that is hitting the truth squarely, and we are glad that a German in Germany sees it and has the grace to say it. DAU.

Poincare and his followers are creating all the trouble they can for the Herriot administration for abolishing the French embassy to the Vatican. Rome aids them with bitter criticism in the newspapers, inspired by the Vatican. The six cardinals of France are fanning the flames of hatred against Herriot by a collective letter which they have addressed to the Premier, and in which they state that the suppression of the embassy and the introduction of education without religious teaching in Alsace-Lorraine "constitute a grave menace to internal peace, justice, and liberty," and deplore that "the happy reconciliation between Church and State during the war" is broken. Herriot denies emphatically that the measures criticized constitute "a menace" and virtually invites the cardinals to explain their meaning. Surely the explosion of these war-friendships goes on. When thieves begin to quarrel, the world learns the truth. DAU.

The Hebrew University in Jerusalem is showing many signs of life. Prof. Albert Einstein, famous for his theory of relativity, is reported to have accepted a professorship there. Rabindranath Tagore, the famous Hindu poet, has lately lectured at the university. The scientific and medical departments are being rapidly organized. Dr. Louis Ginsberg, Professor of the Talmud in the Jewish Theological Seminary of America, New York, has been invited to join the University of Jerusalem. A committee of Jewish leaders and scholars met recently in London to decide upon the addition of new departments to those of biochemistry and microbiology. They decided not to proceed too rapidly in the admission of subjects of study. Their recommendations were restricted to subjects of study exclusively Jewish and to creating only those subdepartments for which first class men can be found as professors. (*Current History*, November.) DAU.

"Vicarious repentance," a feature in the moral influence theory by which some have tried to explain the atonement of Christ, has been given an altogether new and humorous meaning by L. H. Hough in his *Synthetic Christianity*. In the chapter inscribed "Triumphant Goodness" he says: "There is scarcely a more delightful exercise than vicarious repentance. The prescription for this sort of observance is simple, but it must be followed with careful attention to each detail. First, you pick out something which you would never be tempted to do. Then you discover somebody who does this par-

ticular thing continually. Then, with the subtlest flavor of complacency giving a delicate pleasure to the experience, you repent of the other man's wrong-doing. You have a notable sense of moral elevation without any sense of personal humiliation. There has been a good deal of vicarious repentance in contemporary writing. A number of our clever and consciously able young intellectuals have recently been telling us in sorrow embroidered by anger what is the matter with this Republic." The author cites further evidences of this practise. The whole effort seems to be aimed at producing that condition of hilarity in the audience with which speakers love to begin their remarks. This facetious remark about vicarious repentance would hit many a prophet and apostle, yea, the Lord Jesus Himself, and many an earnest pastor. Where is the line to be drawn between genuine sorrow over wrong and the moans and groans of Pharisees that try to cheat God and man? DAU.

Will History Repeat Itself? — Church-life in Germany, as elsewhere, is bound up with the economic conditions of the country. That is the reason why churchmen are watching political events. With an overwhelming majority the American people elected Dawes Vice-President because they were told he had put Europe in order by putting Germany in order. But indications from Germany are multiplying that the improvements reported to America as due to the Dawes plan are illusory, and thoughtful Germans are more than skeptical about the possibility of executing the plan. They say that the plan is feasible only on the basis of the perpetual slavery of the German people. We are asked more urgently than ever before to come to the aid of starving Germans and, particularly, to take over practically the financing of German church-work. Eight years ago we elected a man president because he kept us out of war, and then we were put into it. We would like to get out of the consequences of the international imbroglio, but it seems we are getting into it more deeply. Is it not a pity that a cause that was not at all any concern of America's has thus been settled on her *ad infinitum,* and that the work of the Lutheran Church, more than that of any other Church, is made to suffer from a political maneuver? Let us remember, too, that the complication began when Lutherans were preparing for the Four-hundredth Anniversary of the Reformation. If it was madness, there was method in it. DAU.

Church Extension. — The bequests for Lutheran church enterprises made by the late Mrs. Glatfelter, according to a N. L. C. *News Bulletin,* reveal not only the variety of the lady's church interests, but also her judicious mind in making her allotments. The largest portion went to church extension: $14,000. On this subject of church extension our well-to-do Christians need still more enlightenment. A little propaganda in its behalf could do no harm and might do considerable good. The Church Extension Fund is something like the war-chest of a nation that has to enter upon a campaign. Our missionary lines are halted or pushed forward as the Church Extension Board gives the signal. DAU.

An initiative measure, designed to compel parents to send their children to public instead of to private or parochial schools, had been sponsored in the State of Washington by the Good Government League, affiliated with the Ku Klux Klan. This measure, according to the *Indianapolis Star* of November 7, has apparently been defeated in the Presidential election. A similar measure proposed in the State of Michigan was emphatically declined by the citizens. Dau.

Semper eadem. — During a recent visit at the Jesuit church on Grand Avenue and Lindell Boulevard, close to St. Louis University, Rev. Faye found the following tablet mounted in the church: —

S. M. O. P. N.

In Memoriam Insignis Beneficii
per MARIAM Accepti.

A. D. 1849, grassante hic peste, qua
prope sex millia civium, paucos intra
menses, interierunt, Rector, Professores ac
Alumni hujus Universitatis, in tanto vitae
discrimine constituti, ad MARIAM,
Matrem Dei, Matrem Hominum, confugerunt,
votoque sese obstrinxerunt decorandi imaginem
ejus corona argentea, si ad unum omnes incolumes
servarentur. Placuit Divino Filio tanta in
Divinam Matrem fiducia. Etenim exitiosa
pestis, vetante MARIA, muros Universitatis
invadere non fuit ausa; et tota mirante
civitate, e ducentis et pluribus convictoribus,
ne unus quidem hic infectus fuit.

Grati MARIAE Filii.

P. Fanning *sculpsit.*

(To Holy Mary, Our Best Protectress. In Memory of a Significant Blessing Received through Mary.

In the year of our Lord 1849, while the pest was raging at this place, in which nearly six thousand citizens perished within a few months, the rector, professors, and pupils of this university, being placed in such great peril of life, took their refuge to Mary, the mother of God, the mother of men, and bound themselves by a vow to place a silver crown on her image, if they all were to go through the affliction unscathed. Such confidence in His divine mother pleased the Son of God. For at the order of Mary the destructive pestilence did not dare to enter within the walls of the university, and, to the wonder of the entire community, out of two hundred and more human beings living at this institution not a single one caught the infection.

The Grateful Sons of Mary.

P. Fanning, *Sculptor.*)

Rev. Faye says the inscription "is engraved in letters of gold on a marble tablet, fixed to the wall, and above it is an image of the Virgin with the Christ-child. I was informed that the crown is kept in a place of safety, but on certain occasions — such as processions — an image of the Virgin is decorated and also crowned with the crown. The image above the inscription appears irremovable. Rome is the same all the world over. One may, however, trace reluctant concessions to a Christian spirit in the references to Mary's Son. I suppose a Roman Catholic church in Italy or South America would leave out Christ and glorify Mary alone. The Protestant testimony

in this country, it seems, has the effect of making Roman Catholics more careful and, in some cases (especially among the lay people), more Christian. All the same, it is a striking fact that in the above inscription Mary's name is engraved in bold capitals, while the name of our Lord, when mentioned, is allowed only the initial capital, just as any proper noun." Rev. Faye also relates that in a French Roman Catholic Church at St. Paul, Minn., a wall of one entrance lobby is plastered with letters alleging help that had been received for bodily ills through the intercession of a saint. The evidence herewith offered is interesting because it shows that Rome means what it says when it declares that it never changes. DAU.

That Doctorate of Divinity. — Under this caption the *Watchman-Examiner* has the following: —

"If titles were always conferred with good judgment, our feelings would be different. But all of us who wear the degree know very well that somebody else deserved it more. If the degree were always conferred for genuine scholarship or in recognition of meritorious achievement or in appreciation of some eminent service of mankind, there might be less objection. But we all know it is not so. A great variety of motives impel institutions to confer degrees. Sometimes colleges honor their own alumni, so that they may keep pace with other institutions in their roster of eminent graduates. Sometimes a degree is conferred on the pastor of a college church because it is felt to be fitting that a man of recognized scholarship should minister to such a church. Sometimes it is given to the pastor of a church so related to an academy that by honoring him the academy may be made a feeder for the college bestowing the honor. Very often the title is given for no other reason in the world than because some moneyed patron has requested it for his pastor. Every year, in the list of degrees conferred, are some that excite the inquiry as to why they were given. Every year some degrees are conferred that it would be difficult to justify. On the other hand, there are some men of the first rank who go year after year unadorned by any title and provoke the inquiry as to why they are unrecognized."

Our own seminary has very sparingly conferred the title of D. D. It will be well for it to continue its policy; the degree will then not loose in value. FRITZ.

Not Entirely Engrossed in "Worldly Pursuits." — "The feasts commemorated on the first two days of November," writes the *Sunday Watchman* (St. Louis, November 2), "put before the minds of Catholics the doctrines of the Church relative to the spiritual community of interests that exists between the members of the Church Militant on earth, the Church Suffering in purgatory, and the Church Triumphant, composed of the members who have attained heaven. . . .

"The Feast of All Saints, November 1, is celebrated as a holiday of obligation and is characterized by joy and exultation because of the victory which has been gained by unnumbered souls who, after fighting 'the good fight,' have reached their eternal destination with God. We are reminded that the destiny which they have so happily achieved is our own, with the difference that in our case the battle

is not over. 'What they have done, we can do,' is a most appropriate idea for meditation on this feast-day.

"November 2 is devoted to the souls in purgatory by the Church to which they belong, and which never forgets or neglects them. In their sufferings they are sustained by the assurance of delivery and entrance to heaven, admittance to the vision of God, and the society of the blessed.

"So," the editorial concludes, "we do not live entirely engrossed in the pursuits and enjoyments that are called 'worldly.' Now and then, at least, our thoughts are about what is immortal, about souls, about our final destiny. *It is a day for thanking God for our consoling faith.*" A consoling faith, indeed, which casts the "faithful" into purgatory, there to work out their salvation in indescribable suffering! Let us thank God for having restored to us the true, consoling faith of the Gospel! MUELLER.

Processes by which Holy-Year Canonizations are Made Possible. The *Sunday Watchman* (November 2) reveals to its readers the process by which the Roman Catholic Church canonizes her saints. Thus writes Mgr. Enrico Pucci: "As the Holy Year approaches, the activities of the Sacred Congregation of Rites steadily increase. This is the congregation to which is intrusted the examination of the causes of those for whom canonization or beatification is sought, and the celebration of the Jubilee Year in later years has been made more solemn by the elevation of additional servants of God to the honors of the altars. The processes to determine whether special recognition shall be given to certain servants of God are begun, in the preliminary stage, before the diocesan tribunals of the place where the candidate for special honor by the Church passed his or her life. Here certain evidence is submitted, and any writings which the holy man or woman may have left are carefully examined. When this preliminary part is finished, the Congregation of Rites enters directly into the examination of the sanctity of those presented. This examination passes through different phases. The first concerns the virtues; that is, if the servants of God exercised the theological and cardinal virtues in an extraordinary degree. The second relates to the miracles, that is, if real miracles can be shown through which God Himself would appear to have intervened to prove the sanctity of these particular ones among His servants. In order to arrive at the declaration of the extraordinary nature of the virtues, three meetings are necessary, namely, the antepreparatoria, the preparatoria, and the general gatherings. The antepreparatoria is held by Cardinal Ponente, who makes the report of the cause itself to the Congregation of the Rites and to the Pope, and the counselors alone take part in it. The preparatoria meeting is held in the Vatican, and besides the counselors all the cardinals belonging to the Congregation of Rites take part in it. The general meeting is held in the Vatican in the presence of the Pope, the cardinals, and the counselors. Each of these brings his written vote, which they read aloud and then hand to the Pope. If the judgment of the Pope

is favorable, the Pope himself, some days later, orders that the decree be prepared, in which he declares that the virtues of the servant of God have been exercised in a 'heroic' degree. The publication of this decree is made through the solemn reading of it in the presence of the Pope. After the proclamation of the 'heroic virtues' of the servant of God, who has the title of 'Venerable,' begins the examination of the miracles. The reality of the miracles recognized, the Pope orders the publication of the decree, which is read in his presence, and on this occasion he pronounces a new discourse. When these two points, the heroism of the virtues and the reality of the miracles, are established, a new general meeting is held before the Pope, so as to decide whether it shall or shall not proceed to the beatification. This meeting is called *'tuto'* because the Latin formula which contains the decision says in fact that *'tuto procedi potest,* that it will be able to proceed with certainty to the proposed beatification. The Pope listens to the votes, and if his judgment is favorable, some days afterward he gives orders for the compilation of the decree of *tuto,* which likewise is read in his presence and is accompanied by another discourse." After this the person thus "beatified" is entitled to adoration as one of the official saints of the Church. MUELLER.

"The Coming Canonizations." — Under this caption *America* gives the following information: "Recent reliable Roman dispatches announce that Pope Pius XI, during the spring months of 1925, will exercise his supreme prerogative as Vicegerent of Christ on earth to enrol six eminent children of the Church in the catalog of Saints. . . . And Catholics will rejoice all the more that these canonizations are to occur during the Holy Year of 1925. For since that day in 1300 when Pope Boniface VIII first proclaimed a Holy Year, this solemn celebration has never failed to attract the attention of the Catholic world. . . . Reports have it that Blessed John Eudes (November 14, 1601, to August 19, 1680) will be placed upon the altars the same day as the Blessed John Baptist Vianney (May 8, 1786, to August 4, 1859). On another day Blessed Magdalene Sophie Barat (December 13, 1779, to May 24, 1865) will be declared a saint with Blessed Mary Margaret Postel (February 28, 1756, to July 16, 1846). Blessed Peter Canisius (May 8, 1521, to December 21, 1597) will be canonized on a special day, as will also Blessed Theresa of the Child Jesus (January 2, 1873, to September 30, 1897)." FRITZ.

Religion and the Universities. — Introducing Ernest De Witt Burton's article on Religion and Education in the *Journal of Religion* (November), the editorial note says: "Religion and education are natural allies. In the universities of this country there has been a steadily increasing recognition of the importance of religion in a well-balanced culture. Certain characteristics of religion in a university are clear. Religion must be in substantial harmony with the intellectual life of the university. It must rest on a foundation of facts and evidence, not on dogma and affirmation. It is more than knowledge; it is a way of living. It finds its supreme expression in the spirit of Jesus." This means, religion, in order to get along in

university circles, must always remember to "be good" and serve as a handmaid of culture. Its only hope of success among our savants is by its becoming thoroughly rationalistic. Jesus with His faith in every word of the Old Testament and His convictions about innate human sinfulness and a supernatural rebirth, etc., would not be admitted to any university that we know of. He would consider His admirers in these circles a strange breed of eclectics, who are paying homage to an idea which they call Christ, contrary to every law of evidence. DAU.

Modern methods in treating criminals is what Professor Barnes is pleading for, in his article "The Crime Complex" (*Current History*, December), on the ground of modern psychiatric discoveries. "The net result of the application of psychiatry to the problem of criminology has been either the entire repudiation or elimination, once and for all, of the theological and metaphysical interpretations of criminal conduct and responsibility. It has been shown that a criminal act is absolutely determined for the individual on the basis of his biological heredity, his past and present experiences, or both. . . . Psychiatry has tended to eliminate the element of mystery in regard to criminal activity." To psychiatrists the Leopold-Loeb case was very clear and simple: "Leopold was suffering from a compulsion neurosis on a homosexual basis, which seemed headed toward a paranoid psychosis, while Loeb was in the initial stages of a dementia praecox psychosis. Likewise the famous Los Angeles Bluebeard, who had murdered his nine wives, was suffering from a compulsion neurosis created by overcompensation for his inferiority complex generated by a physical defect." The Scriptural teaching of hereditary guilt and corruption is an awful lesson, but it is not half as terrible as this psychiatric teaching of the absolute predetermination and unescapable compulsion that characterize every act of every human being and destroy all responsibility of the individual for his crime. If one who believes this teaching is confronted with the doctrine of saving grace, the atonement of Christ, the Gospel of the forgiveness of sin, he will have nothing but scorn for these doctrines. The construction of a hell for the finally impenitent must appear as a huge and grotesque blunder on the part of God, which blunder is duplicated on earth by the construction of prisons and the execution of criminals. DAU.

The Lutherans in Germany who are trying to restore religious instruction to the common schools are meeting with one disappointment after the other. They had staked great hopes on the support which their endeavor would receive from the "Deutsche Nationalpartei," but they have now learned that this party has been won to the view of the "Deutsche Volkspartei," which is opposed to subjecting any person to a dogma," etc. If the Lutherans really want their children taught the religion of their Church, they can learn from the Lutheran congregation of the Freikirche at Niederplanitz, near Zwickau, in Saxony, how this can be achieved. It is not the business of the State to provide religious instruction. DAU.

Blasphemous Travesty of the Lord's Prayer. — In the *Schulblatt des nationalen Lehrersyndikats fuer Frankreich* the following new version of the Lord's Prayer is proposed for use in the schools of Alsace: "Unsere Republik, die du bist in Frankreich, Dein Name werde geheiligt, Dein Reich komme — endlich, Dein Gesetzeswille geschehe im Elsass wie in Frankreich, Gib uns deine *Liberté* — bald, Vergib uns unsere Schuld, aber vergib unsern Schuldigern nicht, Fuehre uns nicht in die Gewalt der kirchlichen Reaktionaere Und erloese uns von den *Boches*. Amen." One must have met a modern Frenchman, inflated with the sense of his superiority and full of cynical contempt for holy things, to understand that the above piece of blasphemy is not a joke. DAU.

Glimpses from the Observer's Window. — The Bolshevist Cheka (terrorist council) is massacring Georgians in the Caucasus or deporting them to Siberia. The churches have been transformed into Soviet clubs and dance-halls. Bishop Ambrosie was sentenced to eight years' imprisonment at hard labor for refusing to join the Living Church. (From report of John Hallowel, American mining engineer, to the League of Nations at its recent session at Geneva.)

The Japanese admiral Takarabe, in his campaign against the reduction of naval appropriations, told the Japanese Cabinet Council that "any assumption that war will not occur in the near future" was unjustifiable.

King Ferdinand of Roumania has been invited by authorities of the Greek Catholic Church to assume on their behalf the guardianship of the Holy Sepulcher. He is opposed by the Jews for being hostile to their national aspirations, and by the Arabs for being too friendly to the Jews.

Mohammedans throughout the East are in a ferment. A delegation from India has passed through Jerusalem on its way to Angora to offer the Caliphate to Mustapha Kemal Pasha. Angora is being built up as a beautiful modern city. Constantinople is to be kept merely as a historic relic, because it has no longer any Turkish *hinterland*. The strict sect of the Wahabis in Central Arabia is aggressively active to restore Mohammedanism in its strict original form. They have driven King Hussim of the Hedjaz, England's puppet, from Mecca.

The Coptic Patriarch has lost half the building land in the Deir el Sultan at Jerusalem, which passes into the possession of the Abyssinian Church.

A movement for closer cooperation between the Lutherans of Sweden and America was launched by the Thirteenth General Conference of Sweden. Is this a fruit of the visit of Archbishop Soederblom to the United States?

From an account of Frank B. Deakin's *Spain To-day* and Arnold Bennett's articles *Current History* gathers this: "Ignorance is the mother of devotion, said Pope Gregory the Great long centuries ago; and Primo de Rivera seems to hold that ignorance is also the mother of submission to dictators, as he had the library of the old Catalonian town of Vich suppressed, and has recently caused thirteen more Catalonian professors to be dismissed from their chairs for signing the address of sympathy with Professor Dwelshauvers. This brings the number of those dismissed up to 150." Rivera is the Mussolini of Spain, both reactionary instruments of the papacy.

By a decision of the Holy Synod of Roumania the Gregorian calendar was adopted for that country. The first fourteen days of October were canceled to bring chronology in Roumania into harmony with the rest of the world.

Bishop Ashat has decided to form an Armenian branch of the (Soviet) Living Church of Russia.

The Fascisti of Italy have declared war on the Masons. Masonic lodges, in a number of towns of Italy, have been sacked and burned, and the Masonic Grand Master has complained to the Government that no one has been punished for the outrages, and there has been no redress for the losses.

Owing to corrupt practises by government officials the Association for the Combating of Alcoholism is gaining ground in Germany and aims at introducing prohibition into that country. The friends of prohibition in Germany are known as the Blue Cross.

The Belgian Government has established a "gorilla sanctuary," 250 square miles in extent, around Mount Mikens in the Belgian Congo. Seventy-five gorillas are to be kept there "unmolested except by the friendly visits of scientists anxious to observe their habits." Let us hope that no one mistakes the worshipers for the worshiped at this "sanctuary."

Meditation, thinks Pastor Friedrich Just in *Pastoralblaetter*, is "a lost art" among preachers. 'Tis a pity. There is nothing that prepares the busy modern clergyman so effectually for all-around work as merging himself habitually, preferably during the morning hours, in his Bible, not for the purpose of hunting for a text or for sermon material, but for the purpose of gaining inward composure, firmness, and strength for the tasks of the day which, spite of his sacred calling, may dissipate his spirituality and divert him from his other-worldly aims for himself and his charges.

A triple experience on Thanksgiving Day: 1. In the morning paper Mr. Wheeler of the Prohibition Enforcement Department invites the nation to render thanks because our courts have been relieved of much work, our jails are being depleted, etc. 2. At the service, a few hours later, the pastor calls attention to the spread of disorderliness and crime, which invite the reflection that God may have begun to withdraw His blessings from the nation because of its gross ingratitude, etc. 3. After service, during perusal of the *Lutheran*, attention is arrested by editorial comment on the crime statistics of our country, which seem to indicate that we are, collectively viewed, traveling to the canines. Mr. Wheeler appeared to be in a hopeless minority with his reasons why we should be thankful. Prohibition is unquestionably one of the worst demoralizing agencies that have ever been given a free rein in our land. It is an object-lesson of the goodness which pharisaism can produce.

Christ in Mexican Politics. — "The Catholic clergy, rich and, in part, undeniably corrupt under Diaz, were routed by the revolution. In the late presidential campaign they fought Calles. When he spoke from a bandstand in San Miguel, Guanajuato, women in the crowd heckled him, crying, 'Viva Christ the King!' 'Viva Christ the Revolutionist!' shouted Calles in reply. 'Viva Christ the carpenter, but not the King. The days of kings have passed forever. Viva Christ, but Christ, the Friend of the poor and suffering, the Friend of the hungry and homeless!'" (Howard A. Lamb, newspaper man, in the *Nation*, Dec. 3.) Calles was elected President of Mexico without a revolution.

Clarence R. Long, of Tulsa, Okla., on November 5, informs the nation through the *Nation* that the Klan, far from being dead, must be credited with the late Republican victory, that "it has a death grip on several States outside of the South and will have a powerful voice at Washington for the next four years." If this is true, it is all the more reason why Lutherans should have nothing to do with the Klan, for its debacle is only delayed.

Norway. — At the little church at Moster, on the west coast, which was in use in 1024 when Christianity was imposed upon Norway by a royal decree, the nine hundredth anniversary of the introduction of Christianity into that country was celebrated.

Palestine. — The Jewish population was recently estimated at 100,000, with landholdings of 187,500 acres. 120 schools of different grades are supported at $450,000 per annum. Since 1917 Jewish groups of the Zionist organization have expended in Palestine $27,000,000. During September,

1924, the Jewish immigration to the country amounted to 2,400. Turkish attempts at "Ottomanizing" the Jews have caused a large emigration from Smyrna; but a large number of Jewish girls have embraced Islam.

Czechoslovakia has adopted compulsory industrial insurance against sickness, invalidity, accident, old age, and unemployment; half the premium is paid by the employer, half by the employee.

The Italian Government has decided to regard titles conferred by the Pope since 1870 as of equal rank with its own, "as a dutiful homage paid to the Pope in all Catholic countries irrespective of government policies."

The remains of Pope Leo XIII (died 1903) were transferred from St. Peter's to their final resting-place in the Basilica of St. John Lateran.

In the Austrian Legislature, Chancellor Deipel aroused great excitement by proposing a change in the school-law. He wants to compel children registered as of Catholic parentage to attend the parochial schools of that faith "and thus comply with the regulations of the canon law." This would mean that the State must enforce the laws of the Church — a truly papistic view of the function of the State.

A mass-meeting of women at Vienna protested against the law of obligatory motherhood, still in force, and demanded the legalization of birth control, as they were no longer willing to furnish soldiers to the State for its wars and predatory campaigns.

The Argentine Council of Ministers voted to discontinue all funds for an envoy to the Vatican.

A new revolution has broken out in Brazil, in the western part of the State of Rio Grande do Sul. The rebel plan was to occupy the state capital at Porto Alegre, but it failed. The Washington representative of Brazil minimizes the importance of the movement.

Also *Current History* credits the Klan with "a power so far-reaching that it played a major rôle in the election of a National Administration in November, 1924." This is an ominous revelation. The fact seems to be established though it is not easy to see how it was done. At any rate, we shall have to revise our opinion on the strength of the Klan — not on its character. DAU.

BOOK REVIEW.

Outlines of Lessons for Sunday-School Teachers' Institutes and Training-Courses. By *Prof. Paul E. Kretzmann, Ph. D., D. D.* 43 pages. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

The Sunday-school cannot supplant the parochial school. One hour a week is not sufficient for a child's religious training. But the Sunday-school serves a good purpose, namely, as a missionary institution or as a makeshift where it is impossible to have a parochial school. Any school, however, is no better than its teachers. Formerly little or no attention was paid to the training of Sunday-school teachers. Under such conditions the Sunday-school could not do very good work. Happily our pastors and congregations are now seeing the need of having trained teachers in the Sunday-school. Where we have two or more congregations in the same city, they can well, as some have done, join their forces in the training of Sunday-school teachers and thus save time and effort and make for better efficiency. Dr. Kretzmann's book will in any case serve as an excellent guide. It gives outlines for the following courses: Bible Study, Child Study, Religious Pedagogy, Church History, and Missions.

FRITZ.

Synodical Reports: *Atlantic District.* 60 pages. 29 cts. *Manitoba and Saskatchewan District.* 32 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the *Atlantic District* contains a paper by Pastor O. Hanser, answering the question, "How Is Faith Active in the Life of the Children of God?" The District adopted regulations governing a Board of Directors. The question whether the English language shall become the official language of the District will be submitted to the congregations. The District will present a memorial to the next convention of Synod asking that a suggested plan for gathering funds for synodical purposes be adopted. The District also recommends that a complete list of all contributions to Synod's Building Fund be published after the close of the next year.

The report of the *Manitoba and Saskatchewan District* contains the theses and an abridged exposition of the first thesis of a paper read by Prof. J. T. Mueller, which answers the following question: "Why Should We Always Remain True to the Confessions of Our Evangelical Lutheran Church and Suffer All, Even Death, rather than Fall Away from Our Church?" FRITZ.

Lutheran Annual. 1925. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1925. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

In every home in our large Synod there ought to be found, during next year, either the *Lutheran Annual* or the *Kalender*. Both publications contain an alphabetical list of pastors and teachers of the Synodical Conference and a list, arranged according to States, of all places served by pastors and teachers of the Synodical Conference. This feature alone makes these annuals worth having. People of our churches travel much more to-day than they formerly did (by train and by automobile); the *Annual* is a handy book to take along, for it will show where our churches can be found in various parts of our country. The *Annual* has another valuable feature: It gives not only a short statistical summary of the Missouri Synod, but also an article on the organization and work of our Synod. Since our people know precious little about our Synod and its work, pastors will do well to see to it that an *Annual* is put into their hands, and that they be directed to read that article, which will give them much-needed information. From both editions there have been omitted this time the usual astronomical references, which few read and still fewer understand; instead, the German edition has a list of Scripture-readings for daily devotion, and the English edition has a short Bible-text for every day of the year. A map showing the Districts of the Missouri Synod in the United States and Canada is found in both editions. Both editions also contain lists of the educational institutions, of the large number of the church-papers, the hospitals, the orphan homes, the old people's homes, the home-finding societies, and the hospices of the Synodical Conference. The *Kalender* and the *Annual*, selling at fifteen cents each, may appear to be very insignificant publications, but the fact is that the pastor who fails to encourage the purchase of one of these for each home is missing an opportunity to bring much-needed information and a little good reading-matter to his people. FRITZ.

The Religious Education of the Child. By *Otto C. A. Boecler.* 15 pages. 6 cts.; 100, @ 4 cts. Order from Concordia Publishing House, St. Louis, Mo.

In an address delivered before the Lutheran Open Forum at Chicago, October 20, the pastor of St. Luke's Evangelical Lutheran Church of the Missouri Synod presented the reasons why Christian day-schools should be maintained by Christian congregations, and the Forum requested him to publish his address. The open-minded readers of the tract will applaud the action of the Forum, for the tract is a compact historico-ethical argument for the position which the Missouri Synod has occupied from the beginning. The heads of the author's argument are: Religious Schools of the Past; The Teaching of Religion and Morals in the Public Schools; The Attitude of the Church to Non-religious Education; The Final Purpose of Christian Education and Training; The Duty of the Christian Home and the Christian Church; Why are Christian Day-schools Maintained? Our Constitutional Rights to Maintain Christian Day-schools. The tract may be ordered from the author, 1501 Melrose St., Chicago, Ill.

DAU.

Beretning om det syvende aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke. 102 pages.

One could wish that more of our readers would read Norwegian: they would enjoy this account of the work which the forty ministers and their congregations that did not enter the Norwegian Merger are doing. The entire proceedings show with what determination and zeal this faithful band is pushing the work that was forced upon them seven or more years ago. The paper of Rev. J. E. Thoen, "The Objection of the Norwegian Synod to the First Paragraph of *Opgjoer,*" is in English and alone will repay any purchaser of this report. DAU.

Predigtentwuerfe fuer kasuelle Zwecke. Von *G. H. Trebel,* ev.-luth. Pastor zu Hamilton, O. Im Selbstverlag des Verfassers. 635 pages.

This book contains 716 sermon sketches. Some of them are quite elaborate; others state the theme, the parts, and the subdivisions; still others merely the theme and the parts. A number of the outlines are without a text, and the author suggests that a text be chosen at the option of the party using the outline; others have several texts. On important and popular texts quite a number of outlines is offered. Of these outlines 437 are for funeral sermons and addresses, 352 for funerals of adults and 85 for funerals of children. For use at confessional and Communion services 144 outlines are offered; for confirmation sermons, 29; for harvest home sermons, 34; for mission-sermons, 51; for Reformation Festival sermons, 58; for sermons on Christian schools and education, 40; for church dedication, 6; for anniversaries of ladies' aids, 2; for Orphan Home festivals, 2; for the opening of synod and for pastoral sermons, 8; for ordination and installation, 4; for a minister's silver jubilee, 1. Much sameness of thought, as well as of the arrangement of the component parts of the sermon was apparently unavoidable in this collection, which, I think, faithfully reflects the sermonizing labors of a faithful pastor. The value of an offering of this kind lies in its suggestiveness. It is a distinct help occasionally to have one's attention directed to a suitable text or to have

the meditation turned into a particular channel of thought. The barrenness of one's own inventive faculty may, to some extent at least, be overcome by concentrating the mind on some of these outlines. In not a few instances the minister who uses a help like this will readjust the material offered and discard some of it entirely. The best result of a judicious use of the material here offered, we imagine, will be the construction of an entirely new sermon that one can call one's own. — On the prayer offered on page 161 we would suspend our judgment, since the details of the occasion are not described. It is offered for use at the funeral of a suicide. There may be instances of self-destruction which fall under the warning word of the Lord: "Judge not"; but these instances are rare. In most instances of this kind an expression of abhorrence is natural with Christians, and the Christian minister really cannot officiate at such a funeral. He owes the ministration of the Word to the survivors, but he has no obligation to the deceased. — In the outline for a synodical sermon on the doctrine of election, on page 619, the definition of the decree given under 4b suits only the so-called second trope of the doctrine of election and would be the proper statement at the funeral of an *intuitu fideist.* DAU.

The Master. By *J. Wesley Johnston.* 184 pages. (The Abingdon Press.)

What the author has done in this book is something which thousands of Bible-readers have done mentally and are ever doing when some story in the life of Christ which they have been reading has gripped them: the mind in such moments seeks to represent to itself as vividly and realistically as possible the episode that the evangelist has narrated in briefest outline. Curiosity can be carried into forbidden and dangerous territory, but this curiosity which tries to picture to itself just how something happened is quite excusable. It reveals a lively and healthy interest. I believe many a good orthodox preacher unconsciously reveals this tendency of the believing heart when he portrays Bible-events to his audience and allows details to slip into his account that are not strictly part of the revealed record, but only plausible or probable matters. As long as no Bible-truths are contradicted, this play of the imagination is not harmful; for also the imagination of the Christian is sanctified and placed in the service of the Lord. Now, scholars who are versed in Biblical archeology, who have made a thorough study of such works as Keil's *Biblical Antiquities* or the books of Edersheim, are able to furnish many illuminating details for the various episodes in the life of Christ. These episodes were written down under fixed conditions in Palestine two thousand years ago, and the people who received these accounts readily supplied the local, social, and personal trimmings, of which the inspired writers make no mention. We of different races and remote times are not so fortunate, and when some one retells those old stories to us with the accompaniment of their original coloring, he has attracted our attention at once because of our prior interest in the story and our faith in the record. The author of *The Master* does this for ten episodes in the life of Christ: 1. Christ and Zacchaeus; 2. The Master Tempted; 3. Christ and Nicodemus; 4. Christ and Bartimaeus; 5. Christ and Simon; 6. Christ and Lazarus; 7. The Master Transfigured; 8. Christ and the Young Ruler; 9. The Master Betrayed; 10. The Master's Easter Day. The collocations which he attempts, the dialogs which he introduces, etc., are the work of his imagination. But

it is not, like in some novels about Bible characters, an imagination run wild, but carefully related to Scripture facts told in other parts of the Bible. The best use which we can imagine for a book like this is to have the members of the family sit around the table during a winter evening while some one reads a chapter from this book; the original account, if all are not conversant with it beforehand, may also be read. Then let an exchange of opinion take place on the probabilities which the author suggests. I think in 75 per cent. of his assumptions every Bible-reader will agree with him. The net result of such an exercise would be a deepened and more intelligent interest in the Scriptures themselves, and that is always something desirable. DAU.

The Dynamic Ministry. A Study of the Fourfold Duty of the Minister. By *Oscar L. Joseph.* 169 pages.

The Preacher and the People. By *Francis John McConnell.* 166 pages.

Capturing Crowds. By *Roy L. Smith.* Introduction by *Bishop Charles Bayard Mitchell.* 215 pages. (The Abingdon Press.)

There is no other country, with the possible exception of England, where the calling and the professional activities of the Christian minister, preacher, and pastor receive such a share of attention in the current literature of the people and in the book-market as in America. The fact that one publishing house alone can get out almost simultaneously three different books which aim at making the minister more efficient in his work, especially in his preaching, lends added emphasis to this fact. The wiseacres who persist in preaching the funeral of the Church and consigning ministers to the state of innocuous desuetude might take notice of this phenomenon for their own good. Despondent ministers, on the other hand, might take heart in view of this fact and persuade themselves anew that they have not attached themselves to an inferior vocation or to a lost cause. Not only does a great part of the American public continue to take a lively interest in preachers, but it evidently expects a great deal of preachers. That is the reason why so many books are written in every denomination to offer helpful suggestions to preachers. — Not that every one of these publications is really helpful and measures up to the standard fixed by the Lord and His apostles. Not a little of what is offered in these books is ephemeral. Some parts are of questionable worth, and others are full of perverted views of the character and purpose of the Christian ministry. But even the least meritorious of these books breathes an unexpressed respect for the office in which the Son of God Himself and thousands of distinguished men after Him have served, and their general tone is one of earnestness, even when trivial or frivolous matters slip in occasionally. Therefore the reading of such books cannot fail to instruct and stimulate, to correct faulty habits, and to confirm one in a good method already adopted. — Joseph's treatise discusses "the fourfold mission of the Christian minister as thinker, preacher, pastor, and leader of worship for these transition times." The last words might be underscored. The author holds that the late war has opened our eyes to serious defects in the religious life of America, and the discovery has brought on the discussion between Fundamentalism and Liberalism. In this discussion he ranges himself decidedly with the Liberalists; only he prefers to have him-

self called an "essentialist," while he would call the Fundamentalists "elementarists." With a Missouri Synod Lutheran, I think, the author would have little patience. He deplores that "we are still encumbered by the scholasticism of the sixteenth century, and we behave as though the last word was spoken by Luther or Calvin." He quotes with approval the remark of F. G. Peabody about the ancient creeds: "They are declarations of dogma, not directions of life. They codify Christian opinion rather than modify Christian character." He wants Protestantism to be an advancing movement. And in this sense he wants its pulpits to be "distinctive," its pastorate "generous," and its worship "opulent," that is, it is to contain an "evangelical note" bringing out love for the Christ of the cross and the atonement, an "ethical note" stressing the thought of obligation even at the cost of sacrifice, a "social note," making evident the necessity of fellowship, and a "mystical note," expressive of the life hid with Christ in God. An excellent feature of the book is the exactness of its references, and the bibliographical survey at the end of each chapter of the present-day publications that deal with the subjects which the author discusses. We know of no other publication that gives one an insight into the modern religious ferment in Protestantism like Joseph's. — McConnell is a bishop in the Methodist Episcopal Church. To sketch the character of his book it will be best to note that he divides it into three parts: 1. Popular Preaching; 2. The Preacher as the Voice of the People; 3. The Larger Human Values. These three parts correspond to three lectures which the author delivered at De Pauw University, Greencastle, Ind., in April, 1921, on the Matthew Simpson Foundation for lectures on preaching. "The book deals only with the minister as preacher." By "popular preaching" the author understands, not "the type that expresses itself in uttering what will please the people, or will entertain them, or say only what they want said." This the author considers dishonest. "We wish to use the word 'popular' as applying to people 'just as we find them,' or the 'plain people,' or the 'man in the street.'" McConnell is a thoroughly candid man and an artless writer. Moreover, he does not talk from episcopal heights, but from the level of the common churchgoer and has an eye for practical things. His "Word about Originality," the chapter on "The Preacher's Use of the Bible," the one on "Helping Men to Understand," and nearly every chapter in the book is stimulating. You may have not a few occasions for questioning the validity of his judgments, but you will be even thankful for that, for it gives you a chance for testing the superiority of your own. The publisher thinks that this book "is essentially a book for the younger men in the ministry." We believe it will be read with much better understanding and practical benefit by those who have already served a number of years in the ministry. — The book of Smith will give a severe shock to all who are used to the old, quiet, staid, conservative methods of church-work. With its bold appeals to curiosity and its studied attacks upon the emotions it will be pronounced reeking with sensationalism, and simply "impossible." We cannot imagine any Lutheran pastor and congregation capable of turning their church into a moving picture hall, or a stage on which ministers enact a scene from the life of St. Paul, or of posing as a community center for community singing, orchestra music, basket-ball in the "gym," with

lunch served at low cost, or having oranges served to the audience on "Florida Night," or loaves of bread when the minister preaches from the text: "I am the Bread of Life," and scores of other startling ventures. And yet the book deserves a hearing; for the strange doings which it recounts are one minister's attack upon evils of modern life by which his church has lost its people, and his way of trying to regain what the automobile, the cinema, and modern living conditions had taken from him: the crowd to whom he could deliver his message. Particularly the drawing of an audience to the evening service became a vexing problem to Pastor Smith. Conditions became worse when the church became a down-town church and business establishments and apartment houses grew up around it. Many of our pastors can reproduce to their minds and fill in further details of the picture which the author had before him. His struggle to keep his church alive at least will command a sympathetic interest from them. Moreover, some of his devices are ingenious and suggest unlooked-for possibilities for interesting people in a church. The book is divided into two parts, one theoretical, devoted to the presentation of principles, the other practical, showing how the principles may be applied. It is written in a lively, racy style and liberally illustrated, reproducing many of the designs and devices which the author used in "capturing crowds." The only service which this book could render our pastors would be by making them understand still better how modern living and social conditions eat into the old-time church-life, and what new competitions they may have to face in their own congregational work. DAU.

Synthetic Christianity. By *Lynn Harold Hough.* 208 pages. (The Abingdon Press.)

"Synthetic" in this title is meant to have the force of "constructive." In the five lectures which the author delivered on the Merrick Foundation at the Ohio Wesleyan University, May 6—10, 1923, he set himself the task of showing that the critical and scientific age in which we are living is merely and unconcernedly destructive. It smashes "accepted facts," "principles," "norms"; it revels in the creation of chaotic conditions and cares a fig for consequences. *Après nous le déluge.* Readers of the Christian Bible know of a spirit whose very *raison d'être* is destruction. By its pure lust of destruction modern critical science simply manifests its diabolical orientation. How does the author purpose to meet this situation? Five times he flashes his search-light upon the centuries from Thales to Nietzsche and Eucken and sweeps the records of the philosophy, ethics, esthetics, altruism, and piety of the human race, and five times he arrives at the happy conclusion that Christianity is triumphant as regards truth, goodness, beauty, brotherliness, and godliness. Verily, an appealing effort! Moreover, the author's claims are true in themselves. Every Christian, from Adam and Eve down through the ages, has believed them. But not on the author's evidence nor in the author's way of evaluating Christianity. In his view, Christianity is the universal absorbent of whatever is good in any sort of human endeavor. To quote a sample of his syntheticism, which, by the way, may serve as a key to the whole book, he says, p. 44 f.: "Hegel's thesis and antithesis and synthesis speak in the very terms according to which Christianity has acted for ages without the

formula. When we come to the conflicts between systems based upon the reason and philosophic approaches asserting a higher sanction, we find that Christianity sees and appropriates the truth in each position. It is pragmatic as to method." On this basis the author finds it comparatively easy to reconcile Heraclitus with Democritus, the Thomists with the Scotists [Scottists?], Realism and Nominalism, alias Roman Catholicism and Protestantism, Luther and Calvin, etc. Kant's *Critique of Pure Reason,* in this view, has "the deepest kinship with the method of Christianity as an experience active in the lives of men." Throughout his five lectures the author is ever a "pilgrim seeking for a principle of synthesis and method of coordination." Christianity in this scheme becomes an omnivorous animal with a triple copper-lined stomach, which can digest the pavement of hell, if need be, and discover philanthropic vestiges in the devil. *Synthetic Christianity* is accommodating to a fault: it meets any intellectual, any moralist, any esthetic, or charitable, or godly person anywhere and at any time, pats them condescendingly on the shoulder, and says: "I am delighted to meet you — not all of you, but more or less of you; with your permission I shall swallow you up on the eclectic or instalment plan." "Triumphant" Christianity! Try to picture to yourself the effects of applying this principle to Christian mission-work in pagan countries or to the efforts of Lutheran bodies in America to come to an understanding on doctrinal issues. — However, "synthetic Christianity" is all the rage nowadays. In the circles of high-class "positive" thinking it is the most popular lie just now. DAU.

Neue Christoterpe. 1925. 277 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. S., Germany.)

There is always a certain nobility of thought and diction spread over the pages of this well-known annual, which used to be a welcome guest in Christian homes. But the changing influences of time are perceptible also in this publication when one holds it against its predecessors of more than a generation ago. The prominence given to Archbishop Soederblom is deplorable. This person is no credit to any Christian movement, and any connection with him puts the movement under a cloud. Schomerus's article on redemption in Hinduism is oversympathetic. Many persons who write on subjects like these fail to reveal the consciousness of any normal Christian, based on Acts 4, 12, that it is virtually disgracing Christianity by according to it merely a superior degree of worthiness in a review of religion. The Christian religion is absolutely *sui generis* and exclusive. Every other "religion" is idolatry, of the coarse or a more or less refined sort. — The best contributions to this volume are the letters of the late German Emperor to the court-preacher Dryander and the fine reminiscences of his father which Dryander's son has given us. Ficker's article on the Strassburg Muenster is excellent; so is Spitta's article "Heinrich Schuetz, ein Meister der *musica sacra.*" Paul Hasse's contribution on work among the young people of Germany is essential to any one who wishes to form a sound opinion of the Germany of the future. (*Sit venia verbo* and apologies to Monsieur Clemenceau and Mr. Roosevelt!) If any one can spare 5 or 6 marks, according to the binding, I think they will get their money's worth out of this volume. DAU.

George Whitefield: Prophet-Preacher. By *Edward S. Ninde.* 222 pp., 5½×8¼. $1.50, net. (The Abingdon Press, 150 Fifth Ave., New York, N. Y.)

The preacher who reads George Whitefield's biography written by Edward S. Ninde will receive from it new inspiration and be fired with new zeal for his work, especially for that of the Christian pulpit. While we cannot accept Whitefield's Calvinistic theory of doctrine nor, perhaps, fully agree with him as to his methods, we must admit that Whitefield was a man of God whom the Lord used as a prophet at a time when England and America were sorely in need of a prophet's bold testimony.

Whitefield preached his last sermon in Exeter, N. H., on "Faith and Works." He exclaimed: "Works! Works! A man get to heaven by works! I would as soon think of climbing to the moon on a rope of sand!" Whitefield was filled with love to his Savior and with love to the souls for whom the Savior died; he was consumed in the service of his Lord.

A man who can preach nine times a week and successfully preach the Gospel, at times to a few people only and at other times to crowds of twenty thousand, fifty thousand, and almost eighty thousand people, is worth studying.

After a preface and a chronological outline of Whitefield's life the book treats the following chapter-heads: Born and Born Again, First Ventures, A Land in Darkness, Leaping into Fame, In Perils in the Sea, A Lover of Children, The Voice of a Prophet, The British Isles for Christ, Ranging and Hunting in America, Whitefield the Preacher, Whitefield the Man, Whitefield Triumphant.

Whitefield's biography is a human-interest story, especially for the preacher. Its clear, simple English and its fascinating style compels one, if possible, to finish the reading of it at one sitting. FRITZ.

One Thousand Bible Readings. By the *Rev. D. J. Wetzel.* 57 pages, 5×7½. $1.00. (The Macmillan Company, New York.)

The purpose which the author had in mind in writing this book is given on the title-page in the following words: "A Guide to Bible Readings. Especially Arranged and Adapted for Use in the Public Schools, also for Church Aid and Young People's Societies, Mission Circles, and the Home Altar." On the page preceding the introduction the following words are printed: "Dedicated to the Service of the Public Schools." The introduction was written by Ezra Lehman, Principal of Cumberland Valley State Normal School, Shippensburg, Pa. He says: "The policy in recent years has been to regard the church, the Sunday-school, and the home as the places where religious instruction may properly be given. With this general policy few will disagree, but leaders in our public schools, far-sighted business men, and executives of cities and States have begun to realize that thousands of children whose parents are not affiliated with any church or religious organization will never become familiar with the great book of ethics unless the public schools bring them into immediate contact with it. Accordingly there is a wide-spread movement to require the reading of the Bible in the public schools. Scarcely less clearly defined is the purpose to avoid sectarian instruction, and in at least four States the statute requiring Biblical reading specifically provides that such read-

ing shall be 'without comment.' . . . Clearly the passages selected should not be controversial in character; they should be adapted to the comprehension of young children; they should be objective, narrative, descriptive, or lyrical in character. Judicious selections should be made from the life history of Moses, Joseph, and other great leaders, so that the children may not miss the charm that envelops these stories of the olden time. The question, then, facing the teacher is clearly, 'How may I select the Biblical readings so that the pupils may receive both profit and enjoyment?' The compiler of the *One Thousand Bible Readings* has sought to answer this question by arranging the selections so that they will give from day to day the story of the great Biblical characters. These selections are prevailingly narrative and are suited to pupils of any grade. . . . The compiler of these selections is well qualified for the work he has undertaken. He has for years been a student of the Bible and now presents his studies in a concrete, practical form that will fill a long recognized want in our public school system: a compilation of Biblical readings, neither sectarian nor controversial, that will make the stories, the poetry, and the exalted ethical teachings of the Bible available to every teacher and pupil."

These quotations clearly show the intentions of those who advocate Bible reading in the public schools.

As to the attitude of the various States in regard to Bible reading in the public schools, the following quotation gives some information: "All the States have some ruling pertaining to the use of the Bible in the public schools. This ruling is not always made by legislative enactment, but in some cases by others in authority, as the State Superintendent of Public Instruction. A survey of conditions reveals that nearly all the States of the Union permit the reading of the Bible in the public schools. The teacher has wisely employed this privilege, for it has been estimated by the National Reform Association that the Bible 'is habitually read in three-fourths of American public schools.' At least four States require Bible reading by legislative enactment."

The discussion in reference to Bible reading in the public schools has received a new impetus in our day. This is perhaps due to the fact that the sectarian churches are sorely neglecting the teaching of the Bible, and that, after all, many are convinced that we cannot well get along without it. Our position can be briefly stated thus: First, the State is not called to teach religion; that is the Church's business. Secondly, the Bible has not been given by the Lord principally for the purpose that it might "occupy the foremost place among the literary masterpieces of the world" (which it does), or because of its "exalted ethical teachings" (which it has), but the Bible has been given "*to make us wise unto salvation through faith which is in Christ Jesus.*" 2 Tim. 3, 15.

Eliminating the question of reading the Bible in the public schools, the book *One Thousand Bible Readings* is not a bad compilation of Scripture selections. The arrangement is the following: Biblical Index to the Old Testament, Biblical Index to the New Testament, Topical Index, Special Days and Seasons, Index to Biblical Subjects, Index to the Books of the Bible. Such Biblical readings as the following are included in the selections, and are given under the following headings: Creation, Gen. 1; Promise of the Messiah, Is. 9, 1—7; Messiah and His Work, Is. 11, 1—10;

Messiah Despised and Rejected, Is. 53; the Miracles of Jesus and the Passion and Death of Jesus; Resurrection, 1 Cor. 15, 1—20; Victory through Jesus, 1 Cor. 15, 50—58.

To pastors we can recommend the book as a ready help for finding Scripture-texts for single sermons and also for a series of sermons.

FRITZ.

Modernism and Its Restatement of Christian Doctrine: Is It the Truth of God? By *John Bloore*. 301 pages, 4¾×7½. $1.50. (Loizeaux Brothers, Publishers, 1 E. 13th St., New York City.)

In his introduction the author sums up the results of Modernism in the following words: "The grand consummation of this modern reconstruction of belief is the doctrine of deified humanity and humanized deity, in effect dethroning God from His transcendency and elevating man to fill the vacancy. We are left with *a human book* rescued by the penetrating light of the all-searching eye of modern science from the mists of mythology and the dark, enshrouding clouds of misconception which prevailed in past ages and which threatened to carry it down to oblivion. Masterly and heroic achievement! *A human Jesus*, whose portrait is now presented to us after all the blurring lines and grotesque features of the portraiture made by those Palestinian disciples and Epistolary theologians are removed, the horrible distortion finally effaced by the patient labor and delicate touch of modern critical art! *A human God*, whose character and features I can only learn as they become gradually disclosed in an age-long process reaching into eternity. It is not man made in the image and likeness of God, but God being made in the image and likeness of man!"

The author of *Modernism* stands for the verbal inspiration of the Scriptures; for he writes: "After all, what is meant by inspiration? It is that all Scripture consists of God-given words, uttered by those chosen for this work." The Bible, the author says, "is *complete* and therefore *final* in its present form. This precludes any idea of progressive revelation such as Modernism delights to dream of and dogmatically asserts." The author says that Modernism and the Bible do not agree, but that the Bible-truths must remain intact; Modernism does not and cannot show the sinner the way to salvation. Jesus is God, who "came not only to show us *a way of living*, but to accomplish through death the opening of the way into life."

Appendixes are added on the following subjects: Some Critical Blunders, Tables of References, The Genuineness of John's Gospel, and The New Testament of To-day. In Appendix I, Some Critical Blunders, Bloore says: "The narrative of Gen. 14 used to be dismissed by the critics as a mere legend, utterly impossible as a piece of history; but the monuments have proved the credibility of it all.... The critics were accustomed to ridicule Daniel as unhistorical because of reference to Belshazzar and certain official titles which he mentions, but discovered tablets and monumental inscriptions have proved their correctness." In Appendix IV, The New Testament of To-day, Bloore quotes a modern critic who admits that from their own viewpoint modern critics admit that "no final conclusions have yet been reached"; it is evident, therefore, says Bloore, that the whole structure of modern criticism "is without a foundation and is built entirely upon the shifting sands of human theory." In reference to Christ's second coming we cannot agree with the author when he says that "it can-

not be the end of the world, for the Second Coming is introductory to the millennial reign of Christ over the earth."

We recommend Bloore's book on Modernism to our pastors for careful study. In previous issues we have called attention to, and recommended, similar books: *Modern Religious Liberalism*, by John Horsch (a second edition, bringing the contents down to date, has just left the press), and *Christianity and Liberalism*, by J. C. Machen. These three books correctly present the views of modern liberalism and clearly show its unbiblical character. FRITZ.

Brief Mention.

A very interesting and cheering number of **The Lutheran Deaconess** is the issue for October, 1924, which gives the proceedings of the Annual Meeting of the Deaconess Association at Fort Wayne.

Johannes Herrmann has put another of the good juveniles of the late Margaret Lenk, **The Twins**, on the market. The translation was made by *Louis P. Lochner*. The same firm has issued a **Luther-Kalender 1925**, edited by *Martin Willkomm*. It consists of one sheet for each week, with a citation from Luther's writings.

Augustana Book Concern has sent its **Almanac** for 1925 and the **Minutes of the Sixty-fifth Annual Convention of the Augustana Synod** at De Kalb, Ill., in 1924.

Too late for announcement to the Christmas shopper there arrived from the Augustana Book Concern at Rock Island, Ill., the following juveniles: **Joy Cometh in the Morning.** A story for boys by *Ethel O. Hoekstra*. 136 pages. **Ella's Treasure.** A story of two continents, dedicated to the young people of America. 184 pages. **Martha of India.** A missionary story by *Millie Bock Jacobsen*. 128 pages. **The Cousins.** By *Emily Nonnen*. 126 pages. **Bethlehem.** Stories and poems about the place where Jesus was born. By *Rev. Ira O. Nothstein*. 64 pages. All these publications are attractively bound and illustrated. Furthermore, **The Gift of Love.** A Christmas service for the Sunday-school. By *Rev. Walter E. Pearson, A. M.* 20 pages. Lastly, **Is Jesus God?** A conspectus on the deity of Christ. By *C. J. Soedergren*. 51 pages; and **Is the Bible Alive?** A dissertation on the inspiration of the Scriptures. By the same author. (These two can also be had bound together); and **The Task of the Ministry.** An address delivered at the theological commencement of the seminary of the Augustana Synod at Rock Island, Ill., Monday, June 2, 1924. By *Rev. H. J. Schuh, D. D.* — The last three are theological treatises of merit. In the first, the references to John 14, 28 as evidence of a "trinal distinction" is untenable in view of John 1, 1; 14, 10; Col. 2, 9, etc. The superiority of the Father over the Son is declared by the incarnate Son in the state of humiliation; to transfer it to their relation within the Trinity is subordinationism and, in the last analysis, destroys the deity of Christ which the author seeks to establish. — The inspiration of the Scriptures is an inspiration of the words of Scripture, or it is no inspiration at all; for "scripture" signifies that which is written, and that is words. The event itself is a miracle, and it is useless to determine the method of a miracle or the logic of it. If God chose to communicate at all with men, why should any one feel shocked at the idea that He spoke words to them? DAU.